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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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[For the Christian Intelligencer.]

Of the Public Worship of God.

"Behold how good, and how pleasant it is, for brethren to dwell together in unity."—Psalms cxxxiii: 1.

The advantages derivable to an associated body of christians from union in sentiment and feeling, are great and extensive—while on the other hand, the most pernicious consequences are seen to result, from the exercise of unfriendly feelings and discord, which disturb their tranquillity and hinder their prosperity. Man being formed for social life and intercourse, the propriety and even necessity of uniting their resources and exertions, in any great and important concern, is clearly seen. Those who profess to be followers of the meek and lowly Jesus, to be engaged in the cause of divine mercy and truth, believers in the same common faith, find it infinitely for their spiritual interest and for their advancement in the science of religion, to adopt some systematical operations, by which they can "take sweet counsel together and go to the house of God in company." By thus uniting themselves together in the bonds of christian fellowship and affection, they can at stated times unitedly wait upon the Lord to the "renewal of their strength." The influence which this has upon the heart, is peculiarly beneficial. But it is not exclusively confined to those who are thus "dwelling together in unity." Every department of society experiences a salutary and lasting benefit.

Even the most vicious of the sons of men, by beholding the regular deportment of the worshippers of God, and by having a discovery of the union and harmony existing among them, are restrained, in some degree, from their wicked courses, and constrained to acknowledge the superior dignity, uprightness and piety of those, whose virtues they do not imitate. It has a silent, but no less salutary influence in families and in neighborhoods, producing habits of sobriety and circumspection, laying a foundation for respectability of character, and preparing them for happy and useful lives.

The worshippers themselves, being united by the strongest ties of cordial affection, are most divinely blessed with peace and holy satisfaction in "worshipping the Father in spirit and truth." In attending upon the means of grace, which God has ordained, especially upon the preaching of the gospel, they receive the "sincere milk of the word" whereby they grow in grace and in the knowledge of our Lord and Saviour Jesus

Christ. The heavenly truths of the gospel are communicated from heart to heart—their affections are kindled to a flame of pure devotion—their hopes are strengthened, and fixed intensely on the Rock of Ages—and they are enabled to rejoice in the fulness of the gospel of Christ.

But in order to secure to themselves the true felicity of spiritual worshippers, union is indispensably necessary. Where envy is permitted to rankle in the bosom,—where jealousy exerts her poisonous and deadly influence,—where a spirit of hardness or discord is cherished,—there is "contention and every evil work." The sublime pleasures of devotion are destroyed, every avenue to the heart is sealed against godlike impressions, or christian instruction; and the very spirit and life of evangelical religion become extinct. How important then, my brethren, that we endeavor to keep the unity of the spirit in the bonds of peace, and thus realize "how good and how pleasant it is for brethren to dwell together in unity." Our brethren who profess to worship that God who is good to all and whose tender mercies are over all his works, and who will have all men to be saved and come to the knowledge of the truth—are of all men, under the most solemn obligations to worship him in the beauty of holiness. To this sublime and delightful service we are besought by the mercies of God. The services required of us in his temple are not irksome—we are not called upon to present costly oblations unto our Father in heaven to secure his favor, or as an atonement for our numerous faults. The simple requisition is this, "My son give me thy heart." Yielding our hearts unto God, therefore, in filial obedience to his will, is a duty incumbent on us as his offspring. This is perfectly consistent with our felicity; indeed, in this our happiness is concentrated. It calls into exercise all our powers and faculties and at the same time exalts and enobles our natures. By giving our hearts up to him, we are led by his wisdom, behold his glory and are "changed into the same image from glory to glory even as by the spirit of the Lord."

The writer of this article has long been sensible that the stated public worship of God, has been too much neglected by those, who believe in the salvation of all men. Brethren, be persuaded to be more diligent. Remember that "Union is strength." Individual exertions are necessarily feeble and impotent; but the united energies of many brethren are like the confluence of many small rivulets, forming a noble River,

capable of bearing ships of the heaviest burthen. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

LIVERMORE.

L*****, November 3d, 1826.

[For the Christian Intelligencer.]

Wisdom's Ways....No. 2.

"Her ways are ways of pleasantness, and all her paths are peace."—SOLOMON.

Many reasons may be adduced to support the sentiment contained in the text. The first which we shall offer, is, Virtue is the exercise of the noblest powers with which man is endowed. Its pleasures are pure and divine, and are suitable to the celestial origin of human nature and the grandeur of its destiny. It is the abandonment of vicious pursuits, where the votary of folly treads on precarious ground and amid fatal snares; an undeviating adherence to those rules of duty and those principles of honor, which, in the worst of times, are the best preparations of safety and success. It is the subduction of those jarring passions and dispositions, which overturn the government of the mind, and produce internal confusion; and it is the cultivation of those, that promote mental order and preserve all the affections and dispositions within proper bounds. Vice degrades and destroys the faculties of the mind. Vice is sickness of the soul. Virtue corrects all the disorders that belong to sin—What soundness is to the body, virtue is to the mind. 2d. Virtue possesses an intrinsic value, and recommends itself to the esteem of all. Amid the parade and pomp of life, there are persons of sagacity and intelligence, for whom, worldly distinctions and popular honors have no charms. But, what man can feel within himself this approved indifference of moral and intellectual excellence? Where is the human being, whose mature judgment and cool reflection have not discountenanced his dereliction from the path of virtue and goodness? Where is the person that condemns himself for having conducted with honor and rectitude, with generosity and benevolence? for having opposed the injury and promoted the welfare of society? 3d. The pleasures of goodness depend on the uniform state of the mind, and not on those external casualties and events which are ever variant and unstable.—Seated in the mind, they maintain their vigor when the mortal frame experiences the ravages of decay. The good man is satisfied from himself. Conformed in disposition and conduct to the eternal rule of propriety, his mind is a kingdom of satisfaction and pleasure. An approving conscience is his constant companion, which accompanies his path and pillow; which forsakes him

not in solitude; which travels with him; which can be the friend of the exile, the mourner's solace, the food of the hungry, and the poor man's treasure; which can calm the storm of adversity's sky, and shed an increased splendor over the bright zenith of terrestrial happiness. As all within is thus calm and sedate, his connections with others will be satisfactory and delightful; he will view all men as his friends; catch with rapture the voice of felicity that greets his ear; gaze on creation as the destined mansion of bliss, and raise his heart to Deity with devout and tranquillized emotions. ALPHA DELTA.

[From the Gospel Visitant.]

Christ's Preaching to the Spirits in Prison.

The passage which speaks of this preaching is found in 1 Peter iii. 18, and on, "For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which some time were disobedient when once the long suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls, were saved by water." On the above passage, there has been much contention between commentators, whose aim, as it appears, was to accommodate the text to their respective opinions, so as to favor their general sentiments. Protestant commentators, in general, are agreed that the preaching, noticed in the text, was the preaching of Noah to the old world. It is evident, however, that the Protestants were rather driven to such a far-fetched explanation, in order to avoid an idea which they found in the Papal faith, though that idea was more consistent with some of the ancient fathers, than the one they adopted. As long as men are disposed to learn the scriptures how to talk, before they are willing to be taught by them, the scriptures will be forced to speak as many different languages as were spoken at the building of Babel, and with as much confusion.

Our duty is plain, and as easy as it is plain. It is only to let the scripture speak its own most natural language, connecting the divine testimony, and permitting one part to explain to us, what may appear enigmatical in another. It may be proper, in the first place, to carefully examine the passage in Peter with a view to see what it says; and in the second place it may be proper to allow that the passage says what it really means, and then illustrate the text by the assistance of other passages. The text says 1st. That Christ has once suffered for sins. 2d. That he being just, suffered for the benefit of the unjust. 3d. That the benefit which was designed

to result to us, as the unjust, from the sufferings of Christ, is, our being brought to God. 4th. Christ being put to death in the flesh was his suffering for sin, and his being quickened by the Spirit enables him to bring us to God. 5th. Christ having been put to death in the flesh, and quickened by the Spirit, by which he had power to bring sinners to God, he went and preached to the spirits in prison. 6th. These spirits in prison, to whom Christ preached, were disobedient when the long suffering of God waited in the days of Noah. 7th. The preaching to those spirits in prison was performed, by Christ, after he was put to death in the flesh and quickened by the Spirit. The foregoing seven particulars are as plainly expressed in this text, as we could reasonably expect that they might be in so few words, nor does it appear that there are any words wanting to carry those ideas with plainness to the mind. As was proposed, we will now allow that the text really means what it says, and look for an illustration of the disputed part, in other scriptures. The opinion which modern commentators oppose to that of the ancient fathers of the church, is, that the preaching noticed in the text, was performed by the spirit of God in Noah, to the inhabitants of the earth in the days before the flood, while those to whom this preaching was sent were in the flesh.

It has been hinted before that this far-fetched explanation was a mere shift to which Protestant divines were driven; and on a candid view of the text, it is natural to suppose that something very formidable must have attacked them, to have driven them to such an unwarrantable shift. There is nothing said in the text about the Spirit's preaching, or of Noah's preaching. To how many inhabitants of the old world is it supposable that Noah could have preached? The number must have been very few, in comparison with the whole. And yet if he had had the power to preach to every individual of the old world, it ought not to be used to prove that Christ did not preach to their spirits, after he was put to death in the flesh and quickened by the Spirit, as stated in our text. That Jesus Christ does actually possess, as Lord of all, the dead as well as the living, St. Paul shows in Rom. xiv. 7, 8, 9, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living." St. Peter, seemingly with a design to make this subject as plain as possible, alluding in his 4th chapter, to what he states in his 3d, speaking of those who should give an account to him who is ready to judge

both the QUICK and the DEAD, says, verse 6th, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." By this the apostle tells us what was preached to the spirits in prison, and what it was preached for. It was the gospel that was preached, and it was preached to those who were not in the flesh, that they might be judged as if they were in the flesh, but that they might live according to God in the Spirit; even that Spirit which quickened Christ and gave him power to bring us to God. In this subject there is not the least ambiguity, nor is there any other difficulty than that it is as plain and direct a contradiction of the commonly received opinion, i. e. that there is no mercy to be communicated to those who die in unreconciliation to God, or in unbelief of the gospel, as can possibly be stated. It may be proper, by way of indulgence, to ask which appears most warrantable, either to allow this subject to stand exactly as the scriptures, above quoted, state it, or to contradict those scriptures by limiting the goodness of God without any authority from scripture for so doing! It is a thing much to be desired and fervently prayed for, that those who so frequently and so earnestly labor to limit the holy one of Israel, in the dispensation of his grace, would pause, and inquire into the authority by which they are to be supported.

The pretension that the sentiment, so plainly taught in those scriptures, which have been considered, is a sentiment which tends to make sinners careless about their future and eternal welfare, not only treats the word of God with impertinence, but is subject to a fair refutation. What right have we to do violence to the scriptures under the pretension that the doctrine taught by them is unwholesome? If that were the case, where would the blame lie? It is conceived that Christian modesty ought to silence such impertinent objections! It is, however, found in the scripture which we have considered, that those spirits, to whom the gospel was preached, with a design that they might live according to God in the spirit, were JUDGED as they who were in the flesh, by him who is the proper judge of the quick and the dead. This judge says, "I will give unto every one of you according to your works." Far be it from the word of God either to encourage the sinner in wickedness, or to discourage him from hoping in divine mercy. God is a just God and a Saviour.

Do not hurt yourselves or others, by the pursuit of pleasure. Consult your whole nature. Consider yourselves not only as sensitive, but as rational beings; not only as rational, but social; not only as social, but immortal.

[From the Christian Repository.]

The call of Wisdom rejected.

"Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."—Prov. i. 24—28.

This portion of scripture we hear frequently used, as describing the terrors of a future judgment upon the ungodly. In the use of this passage, the Deity is represented, as mocking the pains of the damned. And our exhorters, sometimes, seem to flatter themselves, that they shall, one day, join in the rude mockery, and laugh at the dire calamity of their fellow men. But to this use of the passage we object, for the following reasons:

1. It represents God as acting contrary to the known principles of his attributes. It is an established principle, that God is love: he is love to all his creatures. "The Lord is good to all, and his tender mercies are over all his works." Who, possessing this principle, can be led to ridicule the pains of the distressed? "Charity," saith an apostle, "suffereth long and is kind." Nor can it be pleaded, with any color of propriety, that because the sinner has neglected and despised the day of grace, that a kind and merciful God would delight to laugh at his calamity. However different he may appear to sinners, in the different periods of his providence, we have no reason to conclude, he will act contrary to the principles of his own nature.

2. This passage applied to God, as a personal act, would sink his character as much below savage barbarity, as infinity is above the finite actions of men. Mockery to prisoners is accounted barbarous, among all civilized nations; how then, can such actions be reconciled with the divine attributes? We certainly ought to have the voice of the plainest inspiration, before we think of assenting to such a dreadful idea.

3. When we come to examine the context, we find it is wisdom, and not God, that is personified as speaking in the language of our text. "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the opening of the gates; in the city she uttereth her words, saying, how long, ye simple ones, will ye love simplicity, and the scornors delight in their scorning, and fools hate knowledge? Turn ye at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you."

4. We find nothing in the text that fixes its fulfilment to a future day of judgment. Nor are we authorized to draw such a conclusion, from

any thing expressed in the context. We see no argument, which can reasonably be employed, against its fulfilment here as well as hereafter. Indeed, it may be observed that most of the proverbs of Solomon were designed for the economy of human life, without any reference to a future state.

It is frequently said that wisdom, which is represented as laughing at the calamity of sinners, is Christ. That Christ is called wisdom in scripture, no one can doubt; but still, we have reason to doubt, whether the wisdom in our text has any particular reference to him. If this wisdom personally mean Christ it is difficult to account for its being personified in the feminine gender. All the names of God and Christ are never so used in the Bible. Who would think of applying such expressions as these to Christ? *She* uttereth her voice,—*she* crieth,—*she* uttereth her words. But this female is the very agent, according to the connexion, that speaks in our text; "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." Though Christ, by a figure of metonymy, is called "the wisdom of God," and "of God made unto us wisdom," as also, "righteousness and redemption;" yet none of these words applied to God or Christ, are contained in an allegory in the feminine gender.

In attempting to give our ideas upon this subject, let it be observed, that wisdom is that principle in man, so nearly allied to conscience, which, when it awakes within him, causes the most bitter reflection, at the sad remembrance of past transgressions; and particularly so, when he is brought to the experience of its direful consequences. Often does it cause a man to say, Oh, that I had hearkened unto the voice of wisdom! Oh, that I had listened to her admonitions! Thousands are ready to bear testimony, that such have been the severe admonitions and pungent feelings, arising from a consciousness of past folly, that wisdom might well be personified, as laughing at their calamity, and mocking at their fears. In many cases, there is no relief for the past. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." But what is their misery? A very natural consequence: "They shall eat of the fruit of their own way, and be filled with their own devices."

The acts that are past are gone, and cannot be recalled. The admonitions of wisdom once slighted, afford no relief for the offences which are past; because time has borne us from the power of recalling them. Yet at no period, does

wisdom refuse her aid for the future. "Turn ye at my reproof; behold, I will pour out my spirit unto you." "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Solomon, in his proverbs, introduces not only wisdom, but other images, which he represents as personal agents, and often in such connexion, as makes it evident they are to be considered the properties of agents personified. "Get wisdom," says he, "get understanding; forget it not; neither decline from the words of my mouth." In the following verses we find these personified: "Forsake her not, and she shall preserve thee; love her and she shall keep thee." Again, vii. 4, "Say unto wisdom, thou art my sister; and call understanding thy kinswoman." Here we find understanding is personified, as well as wisdom.

There is no difficulty in describing to the mind the true ideas of such personal representations. They frequently present ideas in a bold and striking manner, and give energy to the sentiments which they contain. Accordingly, we find a very frequent use of them in different parts of the Bible.

From what has been written on this subject, it is hoped to be made evident, the dishonoring idea, that God will mock the distress of his children, we have no reason to expect. He who is good unto all, and whose tender mercies are over all his works now, will eternally exercise the same mercies over all the works of his hands.

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, NOVEMBER 18, 1826.

On Prejudging our Correspondents.

It may possibly have been suspected by some of our readers, especially, if they are so situated as not to have the perusal of any Universalist publication, excepting our own, that we have recently adopted a novel course of proceeding; one which militates with the customs of Editors in general, of the same religious Order. Such suspicions might be excited by the attacks and abuses which we were necessitated to repel from a certain quarter, for having presumed to publish in the current Volume, some *peculiar opinions*, (in which we did not profess to coincide,) without taking the earliest opportunity to warn our readers against supposing we meant to advocate them. But it must be obvious to all our old subscribers, that we were under no obligations to act with such jealousy and caution, to avoid being misunderstood by any candid and discriminating reader; and that, in truth, we have not been cutting out any new, editorial path, in our recent papers. Whoever will carefully re-examine the preceding Volumes of the *Intelligencer*, will at once discover, that we have uniformly opened our columns to temperate and full disclosures

of all religious sentiments, without assuming the prerogative to pre-judge the sentiments about to be disclosed, in order to excite prejudices against the authors or writers, whose opinions we saw fit to publish. Such a course is deemed unfair and improper, except in extraordinary cases. The *Quaker*, the *Methodist*, the *Calvinist*, and the *Roman Catholic*, in original and selected articles, have occasionally been admitted to appear in our columns. But did any of our readers ever suspect, that, camelion-like, we conformed in sentiment, to all the writers whose communications were published?

Many of our readers undoubtedly recollect the interesting and ably written articles, which appeared in the *Second* and *Third Volumes* of this publication, dated at "*Elm-Trees*," over the signature, "*NAZARENS*." And it is probably known to most of them, that the late distinguished Judge GEORGE THACHER, of Biddeford, in this State, was the author of those communications. Although that excellent man advanced *certain opinions*, in which we could not coincide, yet, we believe his productions were, on the whole, highly useful; and were as eagerly sought by our readers, as any articles which have ever appeared in the *Christian Intelligencer*. Nor do we believe it would be any compliment to the talents and penetration of the reader, to go into an examination of the *peculiar points*, in which we differed in religious opinions from that writer, whose intellectual powers and literary attainments were immeasurably above ours. It was sufficient for us to know that we had the felicity of agreeing with Judge Thacher, that all punishment, whether confined to this, or extended into a future state of existence, will be limited in its nature.

Not to be tedious in referring to examples, in which certain expressions are used, which the microscopic eye of jealous criticism might select, and by suspending them in a cob-web of sophistical reasoning, point at them in scornful triumph, as though some mighty victory had been achieved, we will refer the reader to the "*LETTER addressed to the people of England, by WILLIAM PITT, Earl of Chatham*," which was published on the first page of No. 20, Vol. IV. Was it necessary, because the learned Earl called "religious hatred—immortal," and said, "the only true divinity is HUMANITY;" was it necessary, we ask, for the Editor to interpose his wonderful criticism, and warn his intelligent readers against suspecting him of countenancing and advocating such particular expressions? Are the patrons of Universalist publications so extremely uninformed, as to require the finger of an editorial guardian, to point out every blemish and infelicity of language, and cry, "*hocus pocus*," lest they should imbibe erroneous opinions? But we boldly assert, there are certain expressions, in the writings of the most learned and distinguished authors, which we formerly published, that are as irreconcilable with the *peculiar views* of modern Universalists, as any which have appeared in the present Volume.

The following brief extract, from an article in a late number of the *Boston "Universalist Magazine,"* over the signature, "Amicus," (who, it may be observed, is understood to be an approved preacher of our Order,) will show in what light the Editors of that paper regard those officious critics, who appear to be so intensely sensitive, as to what is published in Universalist publications, lest we should be accused of advocating sentiments, which destroy the credibility of revealed religion. The article relates to the war of the Hebrews upon the Canaanites; and is in opposition to another writer, in a preceding number of that paper, in which the conduct of the Hebrews was ingeniously defended. The particular idea, however, which we wish to have considered, in this place, is, that the distinction which is here made between the law of Moses and the gospel of Christ, is as broad and as obvious, as that which has been made, in any article which has been inserted in the *Intelligencer*; and the writer might be as plausibly accused of aiming a deadly blow at the divine authority of the Bible.

THE EXTRACT.

"I think it much to be regretted, that the advocates for Christianity have ever been induced, to couple the doctrines and precepts of that noble and sublime system so closely with the accounts of Hebrew cruelties, bloodshed, rapine and murder, professedly committed by Divine command, as to render it indispensably necessary, that in order to be considered a believer in the heart-cheering truths of one, a person should be laid under the necessity of giving his assent to the other, and while he rejoices in the infinite benevolence of the Great Creator, and adopts the beneficent principle, 'Thou shalt love thy neighbor as thyself,' obliges him implicitly to believe, that He that gave that law, has authorized, by express command, acts of cruelty, that find no parallels in the annals of the Universe. I know of no necessary connexion, betwixt the doctrine of Christianity, and facts, so evidently at war with its heavenly precepts. It is an insult to Christianity, an apology for crimes of the blackest dye to couple them together, and is the true ground of all religious persecutions, Jewish or Christian. The facts themselves, I believe. They are of a piece with the wicked conduct of the Hebrews. Their treatment of Christ and his humble followers is of the same stamp. But to color their habitual wickedness with plausibility, they have prefaced their acts of cruelty with 'Thus saith the Lord.' And so might every Despot and Tyrant on earth."

DIVINE ORIGIN OF CHRISTIANITY.

BY BISHOP PORTEUS.

The following are the arguments offered by the learned Bishop, in support of the Proposition, that "the character of Christ, as represented in the Gospels, affords very strong ground for believing that he was a divine person," or a person divinely commissioned of God. But it may not be improper to remark that, between this reasoning and the specimen which we recently published from the same pen, a proposition intervened, in which the credibility and correctness of the Old Testament were duly considered. The frequent quotations in the New Testament, from the approved writings of the Old, appear to us, to be sufficient of

themselves, to evince the proper connection between the two parts of the same good Book. The preference which many christians give to the New Covenant or Testament, arises from the numerous declarations which it contains of its own superior value and excellence. The "law of Moses was good" in its place; but "the perfect law of liberty in Christ Jesus," was much "better."

"Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (for there are no labored descriptions of it, no encomiums upon it, by his own disciples) will soon discover that it was, in every respect, the most perfect that ever was made known to mankind. If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was entirely blameless throughout, this is more than can be said of any other person that ever came into the world.— But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed and practised every imaginable virtue. Towards his heavenly Father he expressed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will, and obedience to his commands. His manners were gentle, mild, condescending and gracious: His heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life, was to do good to the bodies and souls of men. In this all his thoughts and all his time were constantly and almost incessantly occupied. He went about dispensing his blessings to all around him in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, harmony among men, and crowding into the narrow compass of his ministry more acts of mercy and compassion, than the longest life of the most benevolent man upon earth ever yet produced. Over his own passions he had obtained the most complete command; and though his patience was continually put to the severest trials, yet he was never once betrayed into intemperance or excess by word or deed, 'never once spake unadvisedly with his lips.' He endured the cruellest insults from his enemies with the utmost composure, meekness, patience and resignation; displayed the most astonishing fortitude under a most painful and ignominious death; and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divinely charitable prayer; 'Father, forgive them, for they know not what they do.'

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime and the most important that were ever before delivered to mankind, and every way worthy of that God, from whom he professed to derive them, and whose Son he declared himself to be.

His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar and impressive manner; and his answers to the many insidious questions that were put to him, showed uncommon quickness of conception, soundness of judgment, and presence of mind, completely baffled all the artifices and malice of his enemies, and enabled him to elude all the snares that were laid for him. It appears then, even from this short and imperfect sketch of our Saviour's character, that he was beyond comparison, the wisest and most virtuous person that ever appeared; and even his bitterest enemies allow that he was so. If, then, he was confessedly so great and so good a man, it unavoidably follows that he must be, what he pretended to be, a divine person, and of course his religion also must be di-

vine; for he certainly laid claim to a divine original. He asserted that he was the Son of God; that he and his religion came from heaven; and that he had the power of working miracles. If this was not the case, he must, in a matter of infinite importance, have asserted what had no foundation in truth. But is such a supposition as this in the smallest degree credible? Is it probable, is it conceivable, is it consistent with the general conduct of man, is it reconcilable with the acknowledged character of our Lord, to suppose, that any thing but truth could proceed from him whom his very enemies allow to have been in every respect (and of course in point of veracity) the best and most virtuous of men? Was it ever known, is there a single instance to be produced in the history of mankind, of any one so unblemished in morals as Christ confessedly was, persisting for so great a length of time as he did in assertions, which, if untrue, would be repugnant to the clearest principles of morality, and most fatal in their consequences to those he loved best, his followers and his friends? Is it possible, that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful Jesus, could engage multitudes of innocent and virtuous people in the belief and support of a religion which he knew must draw on them persecution, misery and death, unless he had been authorized by God himself to establish that religion; and unless he was conscious that he possessed the power of amply recompensing those who preferred his religion to every other consideration? The common sense, and common feelings of mankind must revolt at such a preposterous idea.

It follows, then, that Christ was, in truth, a divine teacher, and his religion the gift of God."

LIBERAL DONATION.

The late Col. SAMUEL TRESCOTT, of Lubec, (Me.) bequeathed *Five Hundred Dollars* to the "Bible Society of Maine." We hope the publication of this generous deed, will induce our religious opponents to be more cautious in representing Universalists as being unfriendly to a proper distribution of Bibles; for this worthy man was an avowed believer in this unjustly despised doctrine; he became an early patron of the "Christian Intelligencer," and remained so, till the day of his death. But it is an undeniable fact, that Universalists are favorable to the dissemination of the Sacred Volume, and complain of nothing but the perversions and abuses of the Scriptures by those Societies which encourage their distribution. Let it be satisfactorily shown that there is no gross mismanagement in this concern, and our contributions would be more frequent and generous.

The Editor tenders his gratitude to his good friend at "Passamaquoddy," for the "Seasonable Intimation," which appeared in our last number. We are sensible of having often been too negligent, in giving notice to our distant friends, in this State, that they would have a very convenient opportunity of making remittances, by the Members of the honorable Legislature. Notice of this, is peculiarly necessary, at this time; and to have neglected it, would have been a great delinquency, on our part. As the next Volume of the "Intelligencer" will commence in January, instead of June, and probably, under the direction of a new Proprietor, it will be indispensably necessary that the accounts be kept entirely separate. We cheerfully acknowledge our great obligation to our numerous Agents and friends, for the repeated and persevering efforts which they have made in our behalf. But, as is always the case with

establishments like this, there are some accounts which are of several years standing, and which cannot be too soon adjusted. It is hoped that by commencing this paper under a new date and a new Proprietorship, we shall be able to bring the whole past concern, to an immediate settlement, at the close of this Volume, which, it will be remembered, is to close when the 26 numbers shall have been published. Agents who are not furnished with receipted Bills for Vol. VI. will recollect the propriety of giving Receipts for the same, running from "June 1826 to January 1827;" or, by expressing it simply for "the Sixth Volume." By observing this direction, the Receipts given by Agents, in their own name, will compare better, with the date of the next or Seventh Volume of this publication.

We shall publish a List of Agents in our next number; and if any who have heretofore acted in that capacity, should see fit to decline, we hope each will do us the kindness, to inform us of some suitable person, who is willing to take the Agency in his stead. There is reason to hope, however, that those good friends who have formerly lent us their faithful aid and assistance, will be ready, yet once more, to lay us under new obligations of gratitude and respect.

It is pleasing to believe that this timely Notice is all which will be necessary, to excite the kind attention of our FRIENDS, for whose accommodation and interest, as well as our own, it is respectfully intended.

THANKSGIVING. The Executive have appointed Thursday, the thirtieth day of November instant, to be observed as a day of Thanksgiving and Praise throughout this State.

MARRIED,

In this town, by Rev. Dr. Nichols, Mr. Samuel Chadwick, mer. to Miss Mary-Ann Merrill, daughter of the late Elias Merrill, Esq.

By Elder S. Rand, Mr. Benjamin Goodridge, of Ousfield, to Miss Hannah Gammon, of this town.

By Rev. Mr. Streeter, Mr. Charles Chesley, of Westbrook, to Miss Almira Dyer, of this town.

DIED,

In Westbrook, on the 8th inst. Mr. JAMES ROUNDS, formerly of Saco, aged 33 years. The loss of this worthy man is deeply lamented. He was an upright, industrious and frugal citizen. His steady and exemplary habits will long be remembered and respected. Though, on account of bodily infirmity, he was for many years "a man of sorrows and acquainted with grief," yet, his entire conviction of the goodness of his Maker and Benefactor, was a constant source of consolation and support. Mr. R. was a believer in the impartial salvation of God, and his uniform conduct of life, was an ornament to his profession. He has left an affectionate and virtuous wife to deplore his departure at the meridian of age, to whose maternal care, he committed their only surviving child. This severe dispensation of Providence is most deeply afflictive to his numerous connexions and friends.

In Livermore, on the 13th ult. Widow ELIZABETH ALDRICH, in her 80th year. She endured a long and painful sickness with christian patience, and reconciliation to the will of God. She viewed the approach of death with increasing joy, and longed for the hour to come, when she should depart and be with her Saviour. Mrs. Aldrich was a woman of most amiable disposition, and was universally respected and beloved by all her acquaintance. Having survived "to a good old age," she was gathered by the great Husbandman above, "as a shock of corn fully ripe." Her religious sentiments were liberal and charitable, and her neighbors were convinced, that she lived and died, an exemplary and reconciled christian. This consideration will afford comfort and support to her surviving children and connections. While they revere the memory of a most tender mother, and a beloved friend, they will not fail to rejoice, that her last days were attended by the consolences of life and the consolations of religion; and that she has exchanged this mortal for an immortal and glorious constitution.

In Winthrop, recently, Mr. John M. Courier, aged 18 years; and Miss Mary Courier, aged 16 years. Thus were these promising children cut down in the bloom and beauty of life, leaving their disconsolate parents and friends, to mourn their untimely exit. May their souls be comforted of God.

POETRY.

THE DREAM.

While yet I slept, in soft repose,
The trump of time I heard!
And louder still at every close,
Came down the dreadful word!
I started up and saw the sky
Wrapt in a robe of red!
An angel stood and woke on high
The trumpet of the dead.

I ask'd the orient orb of light
From whence the clangor came;
And swift it roll'd, in realms of night,
Thro' seas of frightful flame!
I ask'd the pale moon if she knew
Why thus the angel stood;
She answer'd not, but from my view
Went down in waves of blood.

I ask'd the burning stars, and they
Fell from their orbits high!
I saw the lightnings o'er me play,
And flame along the sky!
I ask'd the angry ocean too
Why she in rage did roar;
And quick she roll'd before my view,
Her millions to the shore!

And then I saw with dazzled eyes,
A flaming chariot driv'n!
The wheels with thunder shook the skies
And rock'd the halls of heaven!
I ask'd the clouds from whence he came,
O'er whom the red flames curl'd;
They cry'd, Jehovah is his name,
He comes to judge the world.

I saw him seize a flaming brand
And fire creation o'er;
The sky, the ocean, and the land,
All mingled in the roar!
And at the last loud trumpet's sound,
I woke with one wild scream;
A poor *moschelo* then I found,
Had caus'd my dreadful dream. [Dela. Gaz.

Time is an unseen, a noiseless traveller.

It is not the object of any one of our senses. We can trace the features and movements of almost every object that is dear to us, pleasing to our fancy, or gratifying to our feelings. But we cannot trace the movements of time. They are hidden in impenetrable darkness. Covered with mysteries we cannot unravel. All we know of the movements of time, is, from its loss. We behold the threatening Heavens—the big black cloud rolling onward, armed for destruction. We see the proud waves lifting up their billowy foam far up in ether. The thunder rolls furiously and we tremble. The vivid lightnings flash and glare upon us in forked flames and we involuntarily close our eyes with terror. But the lapse of time is silent and unseen. It steals along invisible to mortal ken, without a sound, noiseless as

the footfall of fabled sprite or disembodied ones. As it journeys towards Eternity, the flowers of spring wither, the beauty of summer fades, the richness of autumn passes away. Its effacing fingers almost imperceptibly furrow the face of beauty and fritter away the stamina of the human constitution. Although unseen in its flight, yet it never ceases to carry us forward, borne up upon its silken wing, till we plunge into unknown regions, where our fellow traveller accompanies us, bearing along with him the history of our unprofitable lives inscribed in the characters of living light.—*Dover Gazette.*

TEMPERANCE.

The numerous, wealthy, and highly respectable Society of Friends, throughout the United States and England, have exerted a praiseworthy influence in preventing the vice of intemperance from contaminating the habits of their members. Instances of these habits must be extremely rare; we think, not recollecting to have seen a single case of the kind. Among the Moravian brethren, the effects of their rules and regulations are equally manifest, in preserving members from contracting this vice. Shaker families in this country, distinguished for their ingenuity, industry, the neatness and comfort of their dwellings, and the improvement of their lands, are alike distinguished for their temperate habits. And it was a subject of remark by an intelligent physician, who lived in the vicinity of the family at Enfield, N. H. composed of several hundreds, and who had a good opportunity to ascertain the fact, that there had not been a case of Typhus fever for fifteen years, while the inhabitants of the neighboring towns have been repeatedly visited. To what could this be imputed but to their temperate habits, their exemplary cleanliness, the quietude of their minds, and regularity between the seasons of labor and repose? And we believe this exemption from disease, will apply to the Society of Friends and Moravians.—*National Philanthropist.*

WANTED.—A few of the first Number of the Christian Intelligencer, Vol. VI. to make out whole sets for new subscribers. Any friend that can do it conveniently, is requested to forward that Number to the Editor

BALFOUR'S
FIRST AND SECOND INQUIRY,
FOR SALE BY
NATH'L. SWAZEY, BATH, (Maine.)

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